" ~~Knowing~~ Knowledge of the motives of Flying-Saucer imagery in Eastern Algerian rural populations."

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NB: The following paper is an abstract of a more complete study (110 pages) dealing with the worldwide dispersion of the UFO-stereotype, to be published.

I] INTRODUCTION:

The influence of a UFO-stereotype in the occidental countries and cultures is now ~~admitted~~ accepted by numerous ufologists[1]. Therefore an increasing number of them have found it important to study the knowledge people actually have of Flying-Saucer imagery in non-occidental countries[2]. Do countries still exist in the world where the stereotype has not yet been imported? The Algerian scene will serve as an ~~experimental~~ investigative field for our modest attempt to answer this question.

II] Ethno-sociological data pertaining to the Algerian context:

Algeria is currently ~~lives~~ undergoing an Islamic revival which takes this country away from the Occidental culture[3]. This so-called "revival" mostly attracks the young generation. Due to the overwhelming influence of the Islamic religion, the occidental categories of what is "possible" are not clearly drawn in ~~the~~ Algerian's minds. For instance no well-defined separation is made ~~neither~~ between the natural and the supernature, nor between possible and impossible events[4]. However it would be unfair to conclude that the UFO-stereotype can (find here) a particularly ~~attractive~~ Fertile field, for the Islamic religion equally provides people with it's own "reading" for ~~of the~~ those supranatural experiences which may occur. As the reading is religious, these experiences always are seen as significant[5]. Everything which do not clearly belong to common daily experience (house, neighbour, goat, car, etc...) is released into the wide range of events connected with the supernatural world and authenti~~fied~~cated as a true spiritual experience under the "religious proof."[6]

III/ Some terms dealing with space and apparitions:

~~Like~~ As in ~~any~~ many other tradition, the mythical concept of "flight" exist in Algeria. As we know, this concept looks like a para-shamanistic thema which is commonly reported in ~~each~~ many non-occidental country[7]. For instance in the Arabian language, the word "ETTAIER" means "Flying Man" in a context in which we ~~would~~ might have used the word "tele-transportation". "SOHÔNE TAÎRA" is the Arabian equivalent of "Flying Saucer." This term ~~do really~~ actually exists in ~~the~~ Arabi~~an~~c ~~language~~. It must not be seen as a single litteral translation into Arabi~~an~~c of the term Flying Saucer. ~~But~~ Its meaning, however, is not well understood by the individuals who are ~~the more~~ most exposed to the Arabian and Islamic culture. And last but not least, let us mention the word "DJENOUN" which is employed for what we call the "Djins". "Djenoun" and "Ettaier" cover a reality which is far more accessible to the average Algerian citizen than the alleged reality of UFO experiences.

IV The role played by media in the wide-spreading of the imagery:

The media, if taken as a whole, pays very little attention and interest to ~~the~~ UFO's, and no more to the "Sohône Taîra". Furthermore their ~~little~~ small influence on people, if we ~~put away~~ ignore the intellectual fringe, must be underlined.

- Various foreign TV channels can be received in Algeria (Moroccan, Tunisian, spanish and even Italian and French). As for ~~the~~ Algerian TV (one channel only) the following programs have been scheduled since ~~several~~ recent years:
  - The "space-invaders"
  - the Japonese cartoon "Goldorak".
  - The Monkey's planet.
  - The gendarme and the extra-terrestrials. (a French movie film with Louis de Funès)
- People listen to the radio mostly for foot-ball matches or some radiophonic quiz (ie. "quite ou double" on Radio Monte-Carlo). For music and news they give their preference to Radio Midi one (a plaisant Moroccan new radio broadcasting in Arabian language.)
- The influence of the cinema is very reduced and does not reach the same level ~~than~~ found in occidental countries. For instance Spielberg's "Close encounter" and "E.T" have never been ~~watched~~ seen in Algeria.
- Local newspapers contain very little ufological news. Some national newspapers like "El Moudjahid" or "Algerie actualité" sometimes took up this question in the past. But in the wide range of the Arabian newspapers (two only), "Mekidache" and "El Nasr" briefly ~~spook~~ mentioned of ~~these themas~~ this subject. As far as I know, they had little influence. ~~too.~~
- Some French weekly magazines may be found in Algeria ("Le point", "le nouvel observateur," ect.) Some others like "Pari-match" are forbidden for political reasons. ~~Anyway~~ In any case, they also have little influence.

- Some Arabian "scientific" magazines like "Science & Religion"[8] or "El Ilm Oua Iman" (both Lybian) published two or three papers dealing with UFO's between 1975 and 1980. Such scientific and technical reviews are rare and come from other Arabian countries (Tunisia, Kuwaït, Libany, Lybia...). Let me add, to end this survey of the litterature, that several science-fiction "pulps" have been published in Arabi~~an~~c ~~language~~ in recent ~~since a couple~~ ~~of~~ years. But ~~in any case~~ anyway the UFO concept is far beyond the range of what the average citizen ~~may~~ can understand or conceive. And I personally doubt that the aforementioned UFO-oriented litterature can be ~~efficient~~ significant in reinforcing the stereotype on the Algerian scene.

V] Sample of Arabi~~an~~c litterature on UFO's and related subjects:

- The first document we will examine is taken from a popular scientific magazine called "Man and Space" and published in Beyrouth, Libany.[9] Adressing ~~the~~ pupils, it's level of vulgarisation is very low. The illustrations are naïve (picture 1 and 2.)

- The second booklet is a science-fiction "pulp" belonging to a series intitled "The flying saucer adventures - the theater of scientific imagination".[10] This first issue (picture 3) has ~~for~~ the title "a warning from sky". It is given as the first publication of this kind in Arabi~~an~~c ~~language~~. An~~d~~ advertising comment for readers pretend that this text tells the true story of a landing in Kuwaït, though it has been written as a fiction. Here again the text appears incredibly naïve. The alleged humanoïds do~~n~~'t fit the models we have seen in the UFO litterature (picture 4.) The Flying disc wears a very unreal vane on top. (picture 5) It looks so "old-fashioned" that I would be personnally afraid to go aboard... On the last page an announcement is made for the following issue. The illustration offered shows a typical kind of abduction. (picture 6.)

- With this third document (picture 7 to 10) we dicover at last a *local* Algerian production published under the auspices of the National Algerian Publishing Corporation (SNED)[11]. This text is an *official* publication for youth. This means that such a publication got the agreement of the Algerian goverment. One of these five complete stories is intitled "Sohône Taîra" (Flying Saucer.) We can consider it as the *official* debunking of UFO's. In fact the very issue of this magazine is devoted to mass education and what we may call "social prophylaxy." For instance some hygiene advices are given, rats are presented as dangerous animals for they vector microbs etc... As for the F.S story itself: two different families are involved in the scene. One (the foxes) believes in F.S, the other (the ravens) does *not*. Meantime the owl disturbed by the noises engendered by the ufological debate, decides to take a rest in a more quietful place (picture 7.) The fox begins to hoe is garden still thinking to UFO's and E.T. And then he suddenly see a F.S (picture 8), feels himself captured by a strange rope thrown on him from the F.S and dash out his garden calling for some helps. The hedgehog comes to him and shows to the frightened fox the non-existence of the rope. (picture 9.) Finally convinced the fox does not understand what happened. I'm sure I've seen a flying-saucer, he says! The hedgehog, then, explains to him that he only has imagined the whole scene. At last the fox recalls the right sequence of events and eventually admit he has only observed a parasol at the beginning. He is now persuaded that his own imagination has made the whole F.S story. The parasol, as everybody know, belonged to the owl going on rest... general laugh (picture 10). The author intention is clearly defined, and through it the intention of the goverment.

- A last example of Arabian litterature is given by the following story implying the "djins"[12] ("Djenouns" in Arabian.) This story has nothing to do with UFO's. It's a south African imaginary tale which deals with the discovery of two djins offered by a father to his son just before dying. Though he promissed to his father not to open the wicker-basket in which the djins are prisonners the son, called Niam, decides to free them and becomes rich and respected. No matter how common and naïve is the scenario, the imagery is much more interesting. Look (picture 11) how high is the similarity with a close encounter. On a phenomenological point of view, this sudden encounter with the "other world" is equivalent in UFO sightings and in the djins tales of South Africa. All kind of intrusion of the "other world"[13] in our familiar environment is marqued by the suddenness of its manifestation: sudden ghost, BVM, Leprechauns, djins, Trolls... apparitions. Sudden encounter with humanoids. Sudden disappearance of the "vanishing hitch-hiker" behind the driver of the car. This fact which is of great importance for the understanding of the very nature of the ufo experience must be underlined here again.

VI Interviews with old fellahs:

In order to evaluate people's knowledge of the UFO imagery in Algeria we have conducted some interviews in situ. We tried to get preferably the opinion of old "fellahs" (peasants) living in retired areas. One set of interviews took place in the small villages surrounding the little town of Kherrata in the Kabylian mountains. A second set of interviews was held in Texena, a small village lost in the eastern Algerian mountains, about 30 kilometers away from Jijel which is a town of about 50,000 inhabitants. The fellahs we met, Bertrand Meheust and me, lived in very poor and hard conditions. A lot of them never have left their region and sometimes even their village... Some of them now have the TV at home, but for less than one year. The interviews have been conducted as follows: Our Guide, Tayeb, a 19 years old pupil from Jijel high school, who perfectly speaks both French and Arabian, began in asking the fellahs if they had ever heard about "Sohône Taïra", If they had seen such "things" or if they personally know somebody who have had such experience. In case of need Tayeb added the French equivalent "soucoupe volante" and gave details on the expected behavior of the Flying Saucer in the following terms: "Something strange saucer-

-shaped, flying at very high speed and looking like nothing known". In each case we have made the constatation that the Flying-Saucer is absolutly unknown as a specific kind of events, though all the fellahs already have seen "something" in the sky, during the past. Sometimes the fellah we interviewed did not understand what we expected him to tell us. In such cases he often said that he never experienced such "things". Sometimes people answered they have seen things like those we were searching for; of course they saw Flying saucer! And even daily!... But we easily identified some satellite, one ball lightning and even snow in their description. However they all understood we were looking for testimonies dealing with some kind of significant strange sightings in the sky. So they apparently decided to do their best to answer to our wishes. Therefore we got various tales of djins, stories of ball lightning killing a farmer in his orchard, full descriptions of a curious bird which weared an identification plate originating from the Netherlands and was found by the children of the vicinity.... No UFO's. Not even the slighest nut or bolt! All this clearly show us, I hope, through the noble and sympathetic intentions of the fellahs we met, that satellites, known phenomena observed under unusual conditions, djins, Flying saucer, etc.. are kept on the same level of "supernature".

VIII Pupil attitudes toward Flying-Saucer imagery:

Another last source of data came from the questionnaires adressed to 5 classes of 18-20 years old pupils in Jijel high-school. We got 150 answers to the following 4 questions:

1) Have you ever heard about UFO's also named flying Saucer or "Sohône Taïra"?

2) If so please give some details on the circumstances in which you have heard about this phenomenon and give as soon as possible the approximative date.

3) Please summarize quickly what you know on that subject.

4) Have you ever been in France or in any other European country, or do you have family living in such countries?

Here are the results:

- 85 pupils on a total of 150 answered they have heard about UFO's.

- 115 different sources of informations on this subject have been mentionned in the filled questionnaires. The average number of sources given per individual is about 1.4. TV programms as a single categorie reached 40.1% of the sources! The girls provided us with more citations than the boys. 76 bits of "good" or "accurate" informations were given by the 68 pupils who answered the third question. Only 16 bits of "false" information were reported. 52 bits of "judgements" or "personnal opinions" on the nature and origin of UFO's have been provided. The girls are more knowledgable about UFO than the boys. In the controry boys emitted more judgements and opinions than the girls. Furthermore they admitted more often than the girls that they know nothing on that subject. The average number of sources mentionned is *low*. A personal stay in Europe or family living there is of no incidence on the results. Sex as no peculiar influence on this precise point. The answers gathered from 5 classes look homogeneous. However if we try to compare the answers given by pupils who speak both French and Arabian, to those of the pupils who mostly speak Arabian (and are of a very low level in French) some differences can be seen. The bilingual pupils significatively report *more* information than the "arabian".

VIII. An attempt to conclude which leads us to other unexplored trails:

This short survey of the Algerian ufological context seems to show that "common sense" is of no use to evaluate the influence of the occidental culture in a specific country. The actual "distance" between a given culture and the occidental one can't be deduced without the help of an ethno-sociological study of the culture in question. For instance before the 60's Algeria was under French domination. Numerous "contacts" were undoubtfully established between Algerian citizens and the occidental culture. However we have pointed out the fact that UFO's are *not* perceived in Algeria the same way than in Europa. They do *not* contitute there that specific kind of visual experiences reported in the occidental culture we would have been authorized to expect from *150* years of contacts between these two cultures. Poor "common sense"... My hypothesis is the following: *if* a specific reading of these experiences actually exist in a given country (i.e. the Islamic one in Algeria) so the occidental reading vectoring the UFO-stereotype can not spread over that country. This idea leaded me to more precise researches. And I found out that very few UFO cases already have at their basis witnesses who can't be suspected of being under occidental influence! Reading again, for that purpose, the main UFO compilations currently available plus about 60 UFO books and magazines in both French and English I failed to find more than 13 cases, all over the world, involving witnesses who may really be considered as "ufologically virgin". And even on these 13 poors cases on the thousands of thousands reported since 1947, 2 seem very dubitious and do not constitute at least what we use to call "bona-fide" reports. Keeping on exploring the ufological "trashes" I also found 12 other cases which seemingly occured in non-occidental areas, but the reports did not provide the slighest detail regarding the witnesses! 34 cases took place in Algeria. 30 others in various Islamic countries. On these 64 last cases only 1 refering to an UFO incident in Yemen seemed to have a non-occidentalized witness at its origin.[14] As far as I know no definite explanation has been given for this last case, but who has made the investigation? This enclines me to think that an occidentalized witness seems to be the requisite vector of the imagery... Furthermore, even if some cases can be found in retired areas where no apparent occidental influence occurs we must emphasize the fact that local folk-lore often provides the roots of the imagery. For instance the "lapse of time" or the "contraction of time" are two motives of the universal folklore which already exist even in the Hupas Indians legends...[15] The same for the "thunder-birds" of the Arikara Indians folk-lore in Missouri.[16] So what?

My personnal hypothesis is that the association of an occidental and "technologically elaborated" imagery (the stereotype) with local folkloric roots can account for the UFO experiences all over the world. The decisive factor which is actually involved in that social process is mass progressive sensibilisation to the UFO motives. Such a sensibilisation depends on the existence and strongness of another local reading of the so-called "UFO" experiences. For example 93 percent of the American citizens have heard about UFO's.[17] This proportion decrease to 84 percent in France,[18] where the communications networks are not so developped than in the USA, and finally go down to 55 percent in Algeria.[19] Furthermore 57 percent of the American believe in UFO's[20] versus 31 percent in France,[21] and about 17 percent in Algeria[22] in the more educated kind of pupils. I must add that these 17 percent should not be compared with the average French proportions of believers (31%) but far better to the proportion of believers of the average same age, this last one reaching the score of 47 percent in France.[23] It seems that this difference clearly suggest that the Islamic religion, when providing people with its own reading of the "paranormal" sightings, perhaps constitute an efficient barrier to the widespreading of the UFO-stereotype.[24]

If there is something I may emphasize, if a conclusion should be drawn from this study, that's the fact that each time cases emerging from a given non-occidentalized country are to be taken in consideration, we badly need to get further data and details pertaining to the fields of Ethnology and Sociology in that specific country.

In such circumstances it would probably be easy to show that the influence of the stereotype is a direct function of the abscence of any other local reading of these experiences. As far as I'm concerned, I'm ready to bet a hundred to one that such opinion is well-founded. Let us speak now of the Chinese situation in order to support that topic.

IX The Chinese situation in Comparison: Since the middle of the 70's China has been opening itself to the occidental world, for business and geo-political purposes. But progressively the youth of big towns felt attracted by the occidental way of life. In spite of the official reticence of the Chinese goverment, mass sensibilisation to the occident increased tremendously. The uncredible succes of jeans, Coke and pop-music give the evidence that they are seen by the Chinese citizens as the best ways of cultural emancipation, quite as a synonymous of emancipation. What I personally suggest and will try to defend here, is the idea that UFO's can be seen in China as a "cultural artefact" entering the Chinese "market" in the wake of Coca-Cola and the other most appreciated products of the American "culture". I will try to show how far the new Chinese political game itself has contributed to the penetration of UFO's in the "Celestial Empire"..

- Recently a book dealing with UFO's in China has been published in France by a Chinese diplomat and "ufologist" named Shi bo.[25] UFO's in China? My god! How fascinating it seemed... Alas, the reality is less enthousiastic! These Chinese UFO sightings appeared far more dependant of those occuring in the occidental world than everybody would have previously thought them to be!

First: Reading the book we learn that at the end of WW II, the

Chinese press gave echoes to the UFO sightings which took place in Europe and in the U.S.[26] *Second*: On september 21st 1979, M. Zhou Xingyian who is the scientific redactor of the central Chinese radio edited a paper on the UFO subject in the "Guangmin Ribao".[27] The debate has been open for *one* year, Shi bo add! M. Shi bo himself admit that the year 1980 is a *crucial* year for UFO in China. In 1980 a review has been founded in China, dealing with UFO's. Since the *first* issue of this magazine called "Exploration UFO" the Chinese people learned the characteristics of UFO's and began to pay attention to this problem, he add.[28] And then the sensibilisation went on... even in Taïwan where the debate began on August 10th 1978.[29] Since 1980, more than 3,000 testimonies have been collected.[30] On the *124* cases reported by M. Shi bo in his book, *86* allegedly took place *before* 1980 and *74* *before* 1978, date of the first UFO paper in the Chinese press. However we can easily point out the fact that they *all* have been reported *after* this first Chinese publication on UFO's, due to the fact that at this date M Shi bo had not yet entered the UFO scene![31] Even if we take *some* of these cases as very *accurate* and "*bona-fide*" reports which actually occured *before* 1978, though we are of course not aware of their real reliability, they can nevertheless be seen as a possible inheritance of the papers published in the Chinese press in the early 50's. Let us be kind and avoid such possibility, we must anyway point out the fact that only *10* cases are allegedly dated *before* 1947. From 1947 to 1978 date of the "first" paper in the press Shi bo reports *61* cases only. For the 1978-1980 period *20* cases are reported... and more than 3,*000* cases are now known *after* the publication of Ufological papers in the newspapers and mostly after the publication of "Exploration UFO"! The proper interest of the "old" cases is fairly outweighed by the overwhelming development of the "wave" which started in 1981 and evidently illustrate the initiation of a social contagion process.[32] As for the "sightings" pertaining to the subjects of "UFO's in history" or "Archeo-astronomy and ancient astronauts" evoqued by Shi bo, they may well correspond to a new and "technologized" reading of the old chronicles by a naïve ufologist willing to get absolute proves of E.T. manifestations in the Chinese ancient time![33] Similarly we learn that before the work of M. Shi bo, Chinese peasants and other rural inhabitants made no difference between UFO's and Yeti stories.[34] But fortunatly Shi bo, as an objective servant of the E.T "just cause", learn them to make that difference, that they might make no future confusion between the Yeti and the E.T holly and allmighty! A new illustration of the "Zorro syndroma"! In one single year the review "Exploration UFO" got 300 thousands subscriptions! The French proportionnal equivalent would have reached the unexpected score of 16,500. And we all know that this number is about 5 times bigger than the bigest number of subscribers ever reached by "Lumieres dans la nuit" in 25 years!!!

I personally think that it is not unfair to conclude that the UFO found audience in China as an under product of occidental and namely American "exotism". No proper reading of that kind of experience referred to as "UFO's" previously existed in China. Confucianism which would may have offered its own reading of these events has now been officially depreciated for some years in China. At the opposite side of the "cultural permeability scale" Algeria currently lives the Islamic revival. And if we have no Algerian UFO's, China in the controry have known since 1980 and mostly in 1981 the bigest UFO wave ever reported in the world!... As a consequence, Chinese people now have their abduction[35], their humanoïd encounter[36], their story of MIB[37], their contactee case[38], and even 7 UFO photographs[39]... Furthermore the ufological reading adopted by M. Shi bo for some ancients texts provides him with UFO cases in history. I suggest that we better have o take these historical cases as the legends, the fairy tales they actually re, and consider them as the right UFO imagery ancestor in China they probably are. Shi bo himself confess they are universally known in China, and says that such texts can be found in majority of the private libraries in China"[40]. I'm tempted to consider them as of decisive influence in the social construction f UFO knowledge in China, and therefore as the potential social basement" on which the stereotype grew up.[41]

X What conclusions?

I hope that this paper offered evidence to support the idea that the "distance" between a specific culture and the occidental one is the main fact, the decisive characteristic, that let the UFO stereotype enter the culture in question. Of course this distance should not be seen and understood in a geographical sense. This concept has nothing to do with either geography or even "common sense". It can be far better defined as a combination of conjuncturals, socio-economicals, politicals and religious factors which adjust the permeability of a specific culture to the products of the occidental one.[42] May I add that I'm enclined to think that such idea can be detailled and that it would be probably possible, in a given culture, to modulate this concept of distance and adjust it with reference to the main specificity and characteristics of the various social groups.? I will also suggest that we *learn* in the future how to make a difference, when accepting or rejecting a given UFO case, between those which may well have been influenced by the occidental culture in one sense or another and those which seem not to be. Cases occurring in countries influenced by the occidental culture will surely be criticized by the UFO debunkers. But bona-fide reports coming from very isolated areas really saved from any kind of occidental influence are far more interesting. We have *little* cases which respond to this criterium, and they generally are ill-investigated. We need to search other such cases, and conduct *real* objective investigation on them. If such cases really exit, though we are not yet aware of their existence, they open up really fascinating perspectives. In these circumstances indeed, we would have *a minima* to explain how they performed to occur *without* any occidental contamination. In the same time and for the same purpose we badly *need* to improve drastically our technics of investigations for we *need* to be very careful when accepting a so-called "non occidentaly influenced case".[43] If we do not really behave such a manner I think that we are condamned to become or to remain, like M. Shibo, what we may call "naïve vectors of the UFO myth."

XI Some presumably unbeaten tracks for the future:

- If *no* really puzzling and unexplained sighting never emerges in the future from a "reliable" country, we will have to admit that the UFO stereotype which grew up in the occidental civilisations and cultures and spreat itself in other countries may account for the UFO cases in the whole world. Though I do *not* know if this hypothesis is the righ one, or even if it is too much "farfetcked" or not, it is not in my intention to dismiss it, no matter how improbable it can appear.

- If some bona-fide reports of well-documented UFO sightings come in the future from "ufologically virgin" countries (if any), we would have to take in consideration, *a minima*, the possible existence of a specific *trans-cultural* constellation of folkloric motives deeply rooted in each tradition. The other term of the alternative would lead us to admit the actual existence of a specific, original and even *physical* kind of events named UFO's. Though I do *not* presently believe that this second term of the aforementionned alternative may be the right one I do not feel me allowed to void it. Furthermore we have to inform *objectively* the scientists who will eventually inherit this UFO problem in the future, that if, "by chance", they would prove that the folkloric track is *not* the good one, they will be *objectively* condamned to look at the second possibility *even* if they take a dim view of it.

But for the present I suggest that our main direction of research in this field should be twofold:

1) a *thorough* study trying to correlate *local* folkloric motives and the *local* characteristics of UFO events. This can be called the "*Ethno-folklorist* track"

2) A *trial* to put in evidence in *some* UFO experiences (and namely those which are probably correlated with altered states of consciouness like the CE III, CE IV abductions, contacts and missing-times) the role played by some neurophysiological and/or neuroanatomical determinants which can be applied for the explanation of the emergence of the imagery. Such ima

-gery constituting what is known under the name of "Archaic Sacred" can be seen, as Bertrand Meheust show it in his second book to be published next fall, as the very ancestor of UFO experiences and imagery."[44] This second track has been awkwardly explored by Lawson in his last paper,[45] more surely by Schmitt[46] and Meheust[47], in their forthcoming respective works, and have to channel the work done in a wide range of fields like Ethno-psychiatry[48], psychoanalytical anthropology[49], history of religions[50], social anthropology, toward a socio-biological understanding of this puzzling question avoiding its ideological presuppositions.[51] We can call this other direction the "socio biological track".

Of course this doesn't dismiss the possibility that E.T do visit us, as Carl Sagan himself, the famous ufo debunker clearly admitted. But such a question is not yet legitimate. It's not yet time to examin it. "Classical" ufology as Meheust says (we can say "orthodox" ufology) has mostly kept ingeniors and physical scientists in her net. However the definite answer suppose that they will before make themselves folklorists or social scientists...[52]

It's not yet time to the study of some "system of UFO-propulsion" or any other "magnetic effects" ~~due~~ allegedly due to UFO's. May I pray the great Lord of the E.T that they might keep believing in us quite a bit...

Anyway the study of the UFO phenomenon will, no doubt, contribute to the general progress of mankind, for this progress can be evaluated, as Jean Jaurès said, with reference to the concessions the "madness" of the wise makes to the wisdom of the "mads"...

29 April 1983. Thierry PINVIDIC.

NB: Considering that this text is only a *summary* of my whole paper some of my most striking arguments may seem not enough supported by facts. I must apologize for that state of facts, and add that further materials and evidences I hope far more convincing are already included in the whole paper to be published in French. This text constitute my contribution previously scheduled for the meeting we had in Boulogne. This communication, in fact, has been differed and will took place, due to lack of time, in the forthcoming F.F.U meeting in Lyon, May 7,8, 1983.

Notes:

1. the results offered by numerous polls of opinion confirm the existence of this stereotype in occidental countries. The GEPAN has discussed the existence of this stereotype though there specialists were reluctant to admit it without *real* investigation. cf "Les phénomènes aérospatiaux non-identifiés et la psychologie de la perception" GEPAN technical note n°10, by Manuel Jimenez.
2. "Le projet Nabokok" B. Meheust, *Inforespace* n° 55, Feb 1981 pp 35-41.
3. On the Islamic religious revival see the good synthesis made by Mireille Duteil "Le regain islamique" in "*Le point* n° 549, 28 March 1983 pp 70-72.
4. "Le rêve dans l'Islam classique" Gustave. E. Von Grunenbaum, in *Le rêve et les sociétés humaines*, R. Caillois, NRF Gallimard, 1967 p9.
5. "Prophecy in Islam" F. Rahman, cited by G.E. Von Grunenbaum in his introduction to the function of dream in classical Islam,

in R. CAILLOIS, op cit. See also "Les prodiges de l'antiquité classique" Raymond Bloch, PUF, or "Supranatural phenomena in antiquity" in Dodds *The anscient concept of Progress*, Oxford Univ. Press. For the differences between European, Asiatic and Arabian people regarding nature, see Robert Lenoble *histoire de l'idée de nature*, Albin Michel 1969, chapter 2 "le miracle grec" p55. For other examples of superposition of various heterogeneous realities see Jean Piaget, *Le jugement et le raisonnement chez l'enfant*, Paris, Delachaux et Niestlé 1945 p217, or "*La formation du symbole chez l'enfant*", Delachaux et Niestlé 1939 p177, and G. Santayana *The life of reason*, Vol III, *Reason and Religion*, N.Y 1905, p52, cited by Paul Veynes, *Les Grecs ont-ils cru à leurs mythes-essai sur l'imagination constituante*, des travaux/Seuil, 1983. p 145.

6 Joseph was called by the Lord in the following terms: "So you will always worship your Lord who will learn you the righ interpretations of Omens". (CORAN 12:6) cited by Gustave.E. Von Grunenbaum, in Caillois op. cit p10.

7 On the importance, still present, of shamanistic and para-shamanitic "action" and "request" in Algeria see the excellent "*Initiation et imaginaire social en Kabylie*" by Marie Virolle-Souibes and Tassadit Titouh-Yacine, in Voyages Chamanique, Vol II, 1982, *L'ethnographie*, special issue, tome 78 n° 87/88 pp 189-225.

8 This review appears as the Lybian equivalent of the soviet review "Nauka i Relijia" which published in the past papers dealing with UFO's or parapsychology. For an exhaustive review of the themas aborded by this soviet review see the bibliography com-

-piled by E.K. Naumov & L.V. Vilenskaya, "Soviet bibliography on parapsychology (psychoenergetics) and related subjects, Moscow, 1971, published by JPRS, ref 55557, Springfield, VA, USA, 28 March 1972.

9- "L'homme et l'espace" M. Kilani, published by "La maison des livres, Beyrouth. (In Arabian)

10- "Les aventures des soucoupes volantes – le théâtre de l'imagination scientifique", first issue "Un avertissement du ciel", text by Raji Anaït, drawings by Salah Jāser, Ibn Rochd publisher, Korniche le Mazraa. (In Arabian)

11- "Sohône Taïra", SNED publisher, scenario and drawings by Mohammed Aram, text by Ahmed Bouhalal. (In Arabian)

12- "Le royaume des nuages" M. Kilani, published by "La maison des livres" Beyrouth, Libany (In Arabian)

13. On the theme of the "other world" see Fritz Meier "*quelques aspects de l'inspiration par les démons en Islam*", in Caillois op. cit, p421. As for the phenomenological perspective see Francis Bar, *Les routes de l'autre Monde*, PUF, 1946, and namely Chapter 4 "*La captivité d'Ishtar*" for middle oriental sources.

14 The "Al Mukalla" UFO case, 8. Feb. 1974, in FSR Dec 1974, reported by T. Phillips, Physical traces associated with UFO sightings, CUFOS 1975. p 101.

15 See "Tales of North American Indians", Stith Thompson, Indiana University Press 1966 p100. On the folk-lore and legends of American Indians, see also "L'histoire des Indiens de l'Amérique du Nord" by Clark Wissler, Laffont 1969,

"Légendes Indiennes du Canada" by Claude Melançon, edition du jour publisher 1967, and "Fameux Peaux-rouges d'Amérique" by Marius Barbeau, Beauchemin pub. 1966.

16 - H.R. Rieder, Le folklore des peaux-rouges, Payot 1952 p55. For the Yakimas Indians lore and namely the "wahteetas" humanoïd-like creatures see J. Clark & L. Coleman The Unidentified, Warner books 1975 p64 and Ella E. Clark, Indians legends of the pacific Northwest. Cherokees Indians legends also report some stories of encounters with small humanoïds, Clark & Coleman, op. cit p176. These humanoïds are equally present in the Chippewa Indians lore, ibid p71, as for the Hopi Indians they say their ancestors came from the North to Arizona by following a "star", and that all their knowledge came from the "kachinas" who are "spirits" coming from the sky, ibid p215. We must finally mention a forthcoming study by Ron Westrum of the Yakimas understanding of UFO imagery which will certainly be very relevant. These references show, I hope, to take the single example of Indians lores that we may find in each culture and tradition the potential ancestors of UFO motives which generally are well-known folkloric motives.

17 Gallup poll release 25 may 1978, Field enterprise, Inc, Field Newspaper Syndicate, 1978.

18 SOFRES-Bonne Soirée UFO Poll, see the paper by Joëlle de Gravelaine in "Bonne-Soirée," n° 3114, 1981.

19. Percentage obtain in our own survey in Algeria (see § VII.)

20. Gallup poll... note 17 See also American Rationnalist 1981.

21. SOFRES-Bonne-Soirée... note 18. In fact this percentage vary bet-

-ween 31% (SOFRES...) and 47% (IFRES-Le Parisien UFO poll, in Le parisien Libéré n° 11112, 13 June 1980). It even reachs 50% for the young children who are under 15 years old (Enfant Magazine UFO poll in Enfant Magazine n°76 Dec 1982 pp 60-61.) In their very relevant work "Echec à la science - la survivance des mythes chez les Français" in Raison Présente" n° 60 (1981) p 70, Kapferer & Dubois evaluated the average percentage of UFO believers to 35% of the 38 millions French people aged of 15 years and more.

22- The Algerian survey... note 19.

23. SOFRES - Bonne soirée... note 18.

24 This model may be applied even for the intellectuals who can easily share their mind between scientific knowledge and "supranatural" Islamic beliefs and therefore experience the effect of the islamic barrier like any other citizen. Jahoda, for instance, showed that supranatural beliefs may persist in somebody's mind no matter how scientifically trained this person become: Supranatural beliefs and changing cognitive structures among Ghanaian university students, G. Jahoda in Journal of cross-cultural psychology, 1, n°2 (1970) pp 115-130. This fact has been confirmed by numerous other researches either in Africa or in the U.S.

25 Shi bo, La Chine et les extra-terrestres, Le Mercure de France, Gallimard 1983.

26. Shi bo, op. cit p 277.

27 Ibid, p 277 and p 300.

28 Ibid, p 73

29 Ibid, pp 288-289. As for the Chinese debate itself see the whole fourth part of the book, "Le débat est à peine commencé" pp 277-294.

30. Ibid, p 15

31 Shi bo says he entered the UFO arena in September 1978. Ibid, pp 15-16.

32. For details on how contagion processes work see "Mechanism of contagion" Kurt Gladys in Collective dynamics, 1961, N.Y.

33. Shi bo has carefully studied the UFO litterature: "since this date [september 1978] friends of mine in France and in the USA sent me numerous books dealing with UFO's", Shi bo, op. cit p 15.

34 Ibid, p 11. see the fact emphasized by Aimé Michel.

35 Ibid p 34

36 Ibid pp 74-75.

37 Ibid p 234

38 Ibid p 237.

39 Ibid appendix II, pp 301-302.

40 Ibid pp 26-47. Such statments are made after each text presented by Shi bo: either the writer of the text is well-known in China or the text itself is famous, though the name of the writer is not generally kept in memory. See the whole chapter intitled "Depuis quand?".

41. May I suggest the reading of a more comprehensive paper pertaining to the subject of UFO's and anscient sightings in China: "Engins volants et humanoïdes dans les légendes de la Chine antique" Jacques Scornaux in Inforespace n° 61, September 1982 pp 10-13, and for the English readers a thorough analysis of the famous sinologist Joseph Needham, "The prehistory of aeronautical Engineering, in Mechanical Engineering, Science and civilisation in China Vol IV-2, pp 568-572 summarized by J. Scornaux in the aforementionned article.

42. This can lead us to the future definition of what I would call the PISM: Probability that the Influence of the Stereotype is Minimum. The more we know about a given country the greater the likelyhood to get a valuable estimation of the PISM in that country. If this objectively defined PISM is close to one that mean that the case is coming from a reliable country quite free from occidental influence.

43. In order to see how much a bad amateur-investigator can "interact with the UFO material" and influence the witness I highly recommand the reading of a small paper by Elizabeth. F. Loftus and Guido. Zanni "Eyewitness testimony: the influence of the wording of a question" in bulletin of the psychonomic society (Urban Mass Transportation, US Ministry of transportation) 1975, 5 n°1 pp 86-88. This paper clearly show that the single use of an article rather than another one before a given word can influence the answer of the witness in urban traffic accidents...

44 B. Meheust, La transe apatride - pour une ètude ethnofolkloriqu des observations d'OVNI, Le Mercure de France, Gallimard 1983. To be published.

45 Alwin. H. Lawson "A testable hypothesis for the origin of fallacious abduction reports - Birth Trauma imagery in CEIII narratives" in CUFOS 2nd UFO convention proceedings, September 1981 To be published. This communication has also been made at the UPIAR 1st International Colloquium on human sciences and UFO's, Salzburg, Austria 26-29 July 1982. Proceedings to be published.

46 His thorough and very comprehensive study of the extra-terrestrial "Leitmotiv" from the middle-age to the XXth Century is not yet published.

47 B. Méheust La transe apatride .... op. cit. note 44.

48 See F. Laplantine Les trois voix de l'imaginaire, editions universitaires 1974. The author takes messianism, possession and utopia for the 3 main permanent expression of the sacred, which become entangled to serve as a matrix for the social imaginaire.

49. See namely "Les portes du rêve", Geza Roheim, PBP, Payot 1973.

50. And namely through the most recent studies on Shamanism which are more relevant than the work of M. Eliade. For instance see "Chamanisme" by Michael Harner, Albin Michel or the original text in English under the title "hallucin~~ations~~ogens and shamanism".

51. Better than "human nature" by Wilson, see "l'envers du miroir- une histoire naturelle de la connaissance" K. Lorenz, nouvelle bibliothèque scientifique 1975, or even far better the original paper made by Lorenz in German and directly pertaining with this central question. "Die Angeborenen Formen möglicher Erfahrung" in Zeitschrift für Tierpsychologie, 1943, n°5 pp 235-410. His main ideas on the subject are summarized in an abstract pp 395-407.